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SALT LAKE CITY, - AUG. 29, 1901.

WHICH IS RIGHT?

The recent attacks by the Utah Presbytery on the first principles of the Latter-day Saints' faith has been productive of some good, in arousing interest among both Saints and sinners. The result is increased inquiry and reading of the scriptures, with a deeper conviction of the truth of "Mormonism" and the folly of the theories of human theology. We therefore recur to the topics introduced before the Presbyterian teachers. Mr. McClain, who made a special subject of "The Holy Spirit," among other things said, as reported:

"I find no place in the Bible where the Holy Spirit is under the control of men. He is not going here and there because men put Him there. He is not controlled by men, but men are controlled by Him."

"The reverend gentleman then read an excerpt from a tract on 'the laying on of hands,' by Dr. Wishard, in which the latter holds that the laying on of hands is symbolical, and that it was performed after the people had prayed and received the Holy Spirit."

The gentleman might have saved himself the trouble of endeavoring to show that the Holy Spirit is not "under the control of men." We have not heard up to date that anybody has claimed that the Holy Spirit was, or is, or will be under the control of men. Of course he could not find that notion in the Bible, nor can he find it in the Book of Mormon, or the Doctrine and Covenants, or any of our Church standards. It is like other vagaries of sectarian ministers, a fragment of vain imagination. His language implied that he was opposing a "Mormon" tenet, while in fact he was striking at empty space and denying that which had not been affirmed.

One of the doctrines of "Mormonism" is, that the gift of the Holy Ghost is imparted to believing, repentant, baptized persons through the laying on of the hands of men divinely appointed to officiate. Does that place the Holy Spirit under their "control"? Not at all. It is the gift of God. The means employed by Deity in its bestowment are those divinely appointed. They are another matter. The fact that people in every land and of every tongue have received that heavenly gift through the laying on of the hands of our Elders, is frequently offered as evidence that they have acted under divine authority, because no man can bestow the gift of the Holy Ghost upon anyone, as it is the gift of God alone.

The argument of the Presbyterian was wasted, because nobody holds the position which he assailed. The reading from Dr. Wishard's tract—which we have not seen—disclosed the fact that both the gentlemen named proclaim a doctrine that is untrue and unscriptural. Under the Presbyterian Confession of Faith, it is not to be received by the teachers to whom it was addressed nor by anyone else as authoritative, because it cannot be found in the Holy Scriptures nor be proved thereby, and they form the only and all-sufficient guide to Presbyterian salvation.

The laying on of hands is not a mere symbol. It is ennumerated by the Apostles as one of the principles that form the foundation of the doctrine of Christ, and is classed with repentance, and faith, and baptism and eternal judgment.—(Heb. vi, 2.) It was not "performed after the people had prayed and received the Holy Spirit," but was the means employed by which God bestowed that Spirit, upon people who had been prepared for it by faith, repentance and baptism.

Take the case of the people of Samaria who, after receiving the word of God and being baptized by Philip, had to wait for the coming of the Apostles Peter and John, "who when they were come down prayed for them that they might receive the Holy Ghost (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost."—(Acts viii, 14-17.)

When he offered to buy this power Peter said: "Thy money perish with thee because thou hast thought that the gift of God can be purchased with money."—(Acts viii, 12-20.)

If the laying on of hands was merely "symbolical," there would have been no need for the Apostles to journey from Jerusalem to Samaria to lay hands on the baptized men and women. If Philip had been endowed with authority to lay hands for the gift of the Holy Ghost, the Apostles would not have been required to perform the ceremony. Philip, like John the Baptist, could baptize but not officiate in that further ordinance of the Gospel. See also the account of Paul's administration to the people in Ephesus, who believed and had been improperly baptized, but who after right baptism, received the Holy Ghost "when Paul had laid his hands upon them."—(Acts xix, 1-6.) Was it a mere "symbol" that Paul referred to, in writing to Timothy, "Wherefore I put thee in remembrance that thou stir up the gift of God that

is in thee by the putting on of my hands?" (I Tim. i, 6.) This was an ancient ordinance, for we read that "Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him."—(Deut. xxxiv, 9.) This may have been an ordination, but it is clear that it was the means by which the spirit of wisdom, which is the spirit of truth, was conferred upon Joshua.

It does not appear that either Moses or the Apostles in the early Christian Church, had any idea that in laying hands upon people they were attempting to "control the Holy Spirit." Nor does any Apostle or Elder in the Church of Jesus Christ of Latter-day Saints entertain such a notion. Like Peter, they regard the reception of the Holy Ghost as "the gift of God," that cannot be purchased with money, but is given of God to sincere believers, who have repented of sin and have been baptized "for the remission of sins."

According to the Presbyterian creed, the reception of the Holy Ghost precedes belief and repentance. It is not given to any but the elect. Only those persons who were chosen before the foundation of the world to be saved, whose numbers can never be changed, and who can never fall entirely from grace whatever they do or leave undone, are "effectually called," and they are "altogether passive" until they are "quickened and renewed by the Holy Ghost, and thereby enabled to answer this call." Belief and all its results follow this reception of the Holy Spirit. (See Westminster Confession of Faith.) But the Apostle Paul, writing to the Ephesians says: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise (Eph. i, 13.) Christ placed the birth of the water first, and afterwards the birth of the Spirit (John iii, 5.) He was first baptized in water, then received the Holy Ghost and the declared approval of the Father (Matt. iii, 16.)

That is the order set forth in the scriptures. It is proclaimed in the Gospel of the Son of God. The Presbyterian notion is a comparatively new plan devised by men and contrary to both reason and scripture. We have no quarrel with those who entertain it. They have the same right to regard it as religion, as we have to accept the truths revealed from heaven in this and former ages. When our faith is assailed we have the right to defend it. When our opponents misrepresent our views, as they usually do when attacking it, we have the right to object. And in reply we also have the right to show the fallacy of their creed, which they desire us to adopt in lieu of our own. And seeing that, in their belief, the whole matter was unalterably and irrevocably fixed before we were born, and that nothing we can do or omit will change our fate, what does it matter whether we are mistaken or not about "symbols," or forms, or ceremonies or anything else? Are not our Presbyterian censors doing a great deal of labor in vain?

QUENCH THE FLAMES.

The southern problem, apparently has two distinct phases. One is how to bring the savage instinct of some of the blacks under the domination of the laws of civilization, and the other is to subdue the wild beast passion of that white element which revels in blood and horror. Any one-sided effort at solution of the problem will fail.

One thing is perfectly clear so far, and that is that wild beasts, even though their color be white, will never succeed in conquering the black savage for civilization. The killing of innocent and guilty, burnings at the stake, torture, and all kinds of wild orgies have not served to decrease the number of unspeakable crimes. On the contrary, they are increasing in frequency and revolting cruelty. Is it not a fact that many of these crimes are committed as a retaliation by the blacks upon the helpless whites? Are they not in many cases the "blow for a blow" in a savage warfare between races? That matter needs investigation. If it is desired to arrive at a full comprehension of the southern problem. But in the meantime it is evident that the method of the mob is a failure. The wild beast may bury itself in the vitals of the savage, but it cannot tame him.

The moral status of many of the blacks is easily accounted for. Their ancestors were often by the sanction of some white morality, irresponsible slaves, barred from the gentle influence of home life. Morally and socially they were placed on a level with the cattle in the stable, or the dogs in the yard. It is but to be expected that the characteristics acquired under such abnormal conditions should appear in a generation or two after the emancipation, and produce transgressions of law and rules of civilization.

It is more difficult to account for the moral status of the other class, that apply crime as a remedy against crime, and glory in the fact. For these people profess to love justice. They claim to be competent to govern a free country, and some of them, no doubt, shine as devoted disciples of Him who gave His own life for the salvation of the lost. Their case is different, and it is a question which phase of the southern problem is the more serious. Neither can be successfully handled without the enthronement of law and the suppression of anarchy.

It is pleasant to note that some efforts have been made successfully, at resisting mobs thirsting for blood; also that the press of the country is awakening to the dangers that threaten American civilization. Let the watchmen on the towers cry out until public conscience is fully aroused. Let the country prepare to deal once more with the southern situation, and that before the awful seeds now sown are ripened and scattered broadcast with the wind.

IRRIGATION PAYS.

One of the objections raised to the growing demand for the reclamation by the government of the arid lands of the West is this, that so far no plan has been suggested, by which the national treasury may recover the money thus spent. If the treasury could be reimbursed, it is said, Congress would no

doubt be more willing to engage in this enterprise than it has been hitherto.

The British officials who direct the Egyptian affairs do not hesitate in urging the construction of national irrigation works, on such grounds. They are building a gigantic dam at Assouan, by which the water of the Nile will be stored up, for use at a time when most needed. The work will cost anywhere between ten and twenty million dollars. This is a vast expenditure for a country with the limited resources of Egypt, but it is believed it will be a paying investment.

The annual increase in the wealth of the country, when this dam and the canals and drains shall have been completed, is estimated at \$12,000,000, and the direct benefit to the state, growing out of this increase of wealth will amount to \$1,800,000. It is also thought that the sale of lands belonging to the government will produce \$3,000,000. At this rate, it will not take long before the money expended is all returned.

The results would be similar, though on a much larger scale, in this country, if the vast regions now deserts for want of water at the right time of the year, were brought under cultivation. The states thus benefited would receive an increase of population and wealth, and the general government would be directly benefited by an increase of the revenues. This is self-evident. The entire country would be benefited. For an increase of the population would mean larger home markets for all manufactured goods, and more work for all classes of laborers, including those engaged in the various lines of transportation. Whatever may be urged against irrigation by government aid, it cannot be successfully maintained that it would be a financial loss. It would be a vast gain to the entire country, no matter from what point of view it is considered.

THEOSOPHISTS AROUSED.

A few days ago the San Diego, Cal. Union contained a numerous signed letter in which the teachings of Theosophists were characterized as "the antithesis of Christianity," a system of pantheism, denying the fatherhood of God, and therefore the brotherhood of man. The letter concludes:

"The circumstances attending the modern revival of Theosophy under the leadership of Madam Blavatsky are not such as commend themselves to our reason or moral sense; while its ancient sway in the Orient has blighted countless lives and has left India a moral and spiritual desert. The teachings of Theosophy are diametrically opposed to the Gospel of Christ as it is presented in the New Testament and taught by the Christian Church."

The students at Point Loma immediately challenged the authors of that letter, excepting one of them, whom they do not regard as entitled to courtesy, to a public debate on this proposition: "Resolved, That Theosophy as promulgated from Point Loma, is not the antithesis of the teachings of Christ." Will the clergymen accept that challenge? If they do, much interest will be taken in the debate throughout the country.

It is doubtful, though, that the result will be worth all the trouble. Such debates seldom amount to anything. The parties engage in them, not for the purpose of comparing views, with the motive of finding truth and have errors corrected. They are both convinced that they have the truth, and that the opponents are wrong, and they consequently aim at breaking down the opponent without listening to argument. Such debates generally amount to an exhibition of dialectical fencing and prize wrestling for prominence in eloquence. When it is over, both parties generally claim victory, and the public is no wiser than before. The aim was not to ascertain truth, but to establish the superiority of the disputants as jugglers with words and phrases, and that is really of no public importance.

If public debates could be held for the purpose of ascertaining truth, they would be of great service. But unless that is the real object, they are of less use than prize fights with fists, or duels with swords or pistols.

France seems to mean business if the Sultan doesn't.

In South America the wheel of fortune always brings revolutions.

Because the strike does not spread it must not be understood that it is flattening out.

Senator Ben Tillman says he has little respect for editors. He has none the best of the editors in this respect.

King Edward will introduce American elevators into Buckingham palace. Another evidence that American ideas are elevating England.

In his day John L. Sullivan was afraid to meet no man, but he feared to meet Mrs. Carrie Nation when she called at his saloon.

The powers object to China sugar coating the pills they mix for her before she swallows them. They want to see her make wry faces.

It was one of P. D. Armour's sayings, "Good men are not cheap." He might most truthfully and appropriately have said, "Good beef is not cheap."

The list of witnesses called to testify before the Schley court of inquiry, not including those asked for by Schley himself, is considerably longer than the moral law.

General MacArthur says that Americans are able to solve all problems. That may be, still it is not wise to go round hunting up problems just for the pleasure of solving them.

W. K. Vanderbilt says that inherited wealth stifles ambition. But then inherited wealth enables one to satisfy so many long felt wants that one doesn't miss the stifled ambition.

Mrs. Nation asked Police Commissioner Murphy if he did not think a little hatchet work in New York would be a good thing. A hatchet, as or something, should be laid to the root of the upas tree of corruption that grows and flourishes in that great city.

A toadstool is not a mushroom, but many people cannot be convinced of

the fact until they eat the one for the other. But in every walk of life there are many who insist on eating toadstools and will not heed the warning that they are poisonous.

The owner of the Independence says: "You may announce that, as it has been impossible for me to secure any more races for the Independence, she will be doctored Sept. 3 and broken up." He must feel "all broke up" to take this way of abowing his independence.

Sending bogus gold dust and nuggets to Alaska and the Klondike, to be used in swindling operations in connection with the selling of claims, is the latest form of the gold brick swindle. If some men's honesty and industry were equal to their ingenuity what might they not accomplish!

There is no reason to despair over the reign of the lynchers in the South when a man is convicted by an Alabama jury of murder in the first degree for being a member of a mob that lynched a man, and the court sentences him to life imprisonment. And the man lynched was a negro and the man convicted was a white man. Surely the world does not go backwards.

"Wedding a duke may turn a daughter of the Vanderbilts into a sewing woman after all, as King Edward intends, it is so reported, to appoint the Duchess of Marlborough as mistress of the robes," says the San Francisco Chronicle. If asked how she likes her new occupation the duchess would doubtless answer, "Sew, sew."

A few days ago Captain James M. Forsythe, late captain of the navy yard at Mare Island, expressed the opinion that the fountain head of the Sampson-Schley controversy was to be found in the fact that Sampson had been promoted over Schley, who was his senior. This is the opinion generally held and if not true is not new or startling. But his expression by Captain Forsythe has caused the navy department to address him a letter calling for an explanation of the interview. The explanation will call for much ingenuity or brutal frankness on the part of the captain. Which will he choose?

THE THIRST FOR BLOOD.

New York Evening Post.
What is to become of a community of whites which puts blacks to death on mere suspicion, and drives whole families from their homes because several crimes have been committed by persons belonging to their race during the past ten years? What have we left of civilization when hundreds of men, having in their power an alleged criminal, will not even put him to death promptly, but deliberately prolong the most ingenious tortures? This may be only "a parochial problem," but it is a very real one, and it presses for solution.

Worcester Gazette.
Burning at the stake has become such a common pastime in the United States that the almost daily dispatches relative to such episodes are very brief and in many newspapers are given an obscure position. This shows that the novelty has worn off and the news value of the items decreased. Very soon it will be expedient for newspapers to maintain a "lynchings" column in which the day's list will appear in compact form in small type. By that time, however, the spectacle of a man writhing and shrieking while the flames seize his flesh will have lost its power to please and some new method of killing will be introduced which for a time will take its place as a "feature" in the papers. Boiling in hot water or hot oil would be attractive and a unique method would be to insert the victim in a cauldron of vitriol.

Springfield Republican.
Well, anyhow, that innocent Missouri negro who was hanged by a mob the other day, because a white girl had been found dead somewhere in his vicinity, "is said to have admitted just before he was lynched that he had served a term in the penitentiary for criminal assault" upon some other woman. This important information comes from the Pierce City correspondent of the St. Louis Globe Democrat. So what does it matter if he was innocent of the particular crime for which he was hanged? Mark Twain ought to write a sequel to "Huckleberry Finn" and depict the Missouri attitude toward the negro in a 10-year-after vein.

New York Sun.
This race is now directed against negroes, but there are other races against which it may expand its ultimate aim. If it is allowed to continue, Nor is there another country or region in the civilized world where, alas! the danger from it is so great as here, no other country has so many negroes, and a practice almost daily repeated. The criminals to whom the swift and severe punishment of law must be meted out, if this atrocious mania is to be overcome, must be negroes rather than the burned. It makes of men wild beasts and kindles in them a ferocious passion with which a taste of human blood inflames the tiger.

THE SHAMROCK.

New York Mail and Express.
Shamrock stock is undoubtedly up in the market. Sir Thomas Lipton's boat has been behaving admirably in her racing gear in our waters, and the Columbia has been beating the Constitution again in the Constitution's weather. At the present writing, the continuing American supremacy of the cup seems likely to depend on last year's champion beating a better boat than she beat last year. There is no real reason to suppose that she could not do so, but the improving prospect of the British boat leads decided interest to the situation. In any case, we have the prospect of a smart series of contests conducted with the best possible feeling.

Omaha World-Herald.
Sir Thomas Lipton is with us once again and is lifting the America's cup two or three times a day. Here's hoping that Sir Thomas will carry the cup home with him—if Shamrock II proves to be the better boat.

Milwaukee Wisconsin.
In her first trial sail off Sandy Hook, the second Shamrock has elicited remarks such as were common when the first Shamrock was scuttling around the Hook preparatory to defeat. She is a fast boat, but it should not be forgotten that it is to meet one that is as fast, if not faster.

RECENT PUBLICATIONS.

The Engineering Magazine for September opens with finely illustrated articles by Dr. J. G. Kerr on "Engineering at the Glasgow Exhibition," by Prof. W. S. Aldrich on the "Mechanical and Electrical Features of the Buffalo Exposition," and by M. Georges Caye on the "Engineering Organization of a Great Exposition," reviewing the system and methods of the great Paris fair of 1900. Another illustrated paper is by Mr. C. W. Purlington, giving an account of the gold wealth of Siberia. Herr Laders makes an analysis of American Machine-Shop Practice from

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a German View-Point: Mr. P. R. Moses discusses the choice of an electric-power distribution system for factories; Mr. A. Hamilton Church continues his exposition of an accurate cost-keeping system; and Mr. John Platt presents a suggestive study of the water-tube boiler for marine work.—New York.

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D. R. ALLEN, Secretary.

Pan-American Exposition

Buffalo, N. Y., May